

of the country, held in the city of New York, last spring, we issue this address, in connection with the above Call.

As soon as possible after entering on the duties of our office, we sent out a primary Circular, to ascertain the views of our constituents on the propriety of holding the proposed National Convention, and to obtain the names of such as approved the important measure. Replies have been received from the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois, and Indiana. We have also good reasons for declaring that there are many more in the Free States whose names are not affixed to the Call, (and we are happy to have it in our power to add, in the Slave States too,) who are in favor of holding such a Convention.

We issue the Call and Address, therefore, with the expectation that they will be the honored instruments, in the hands of God, of assembling together a large number of Brethren and Friends, from various parts of our beloved land. Conventions have already been held in several States, and Delegates appointed to the meeting, who we doubt not will attend.

The reasons for calling the Convention are, briefly, the following:

1. *The Baptist Churches of the United States are deeply involved in the sin of Slavery.*

The proof of this position is found in the fact that there are probably more slaves held by members of Baptist Churches and Congregations, than by any other denomination in the country. There are single Baptist Churches containing from 500 to 1200 slave members; and the whole number of these portions of the body of Christ, held in bondage by Baptist Ministers and Laymen, is at least ONE HUNDRED AND TWENTY FIVE THOUSAND SOULS!

It will readily be perceived that the influence of this dreadful fact is felt among all the Baptist pulpits, and presses, and seminaries, and Bible, and Missionary, and Education and Sunday-School, and Tract Societies, throughout the length and breadth of the land. More than two millions of heathen cannot innocently remain such in the midst of these American Churches. As a whole, therefore, the Baptist Church is deeply involved, indeed, in the guilt and consequences of Slavery.

II. *Baptist Churches are well constituted for the removal of this sin.*

Such is our happy form of church government, that, while it provides for and maintains the independence of each church, however large or small, it is capable of reaching every evil that lies in any part of the whole body. A movement judiciously made on this subject, in an obscure church, in the remotest borders of our Zion, may be felt in all our local Associations, and State Conventions, and even in the Triennial General Convention itself. Such a movement as we contemplate, therefore, under the guidance of Heaven, will reach every altar, and publication, and communion table where slavery has been baptized into the church of God. And nothing is more certain that if this fruitful mother of abominations cannot live in the church, it must eventually die in the state.

III. *The time has arrived for distinct National Church Organizations.*

Whatever important objects have been or may be accomplished by such Institutions as the American Anti-Slavery Society, it is evident that they cannot reach and reform all the branches of the Christian Church. The legitimate operations of such societies, when prudently carried forward, are extensive and arduous enough, without their attempting to control the order and discipline of Baptist Churches. This order and discipline can only be efficiently controlled by members in good standing in such churches; and hence the indispensable necessity of a Baptist National Organization. Other churches too, need similar organizations; and we may thereby accomplish great good by showing them the beneficial effects of ours.

IV. *Our Brethren in other countries expect such an Organization.*

The letters which have been received by your Central Corresponding Committee, and others, from Brethren in England, Scotland, the West Indies, and the Canadas, conclusively prove that they ardently desire such a Society as is contemplated. The Rev. WILLIAM KNIBB, one of the first Missionaries in Jamaica, and who has passed through the fires of the hot persecution there to witness the happy condition of his emancipated flock, has given us a written promise that he will be present in the Convention.

It is the strongly expressed wish of our fellow-laborers abroad, that we may be officially united, for the purpose of a better correspondence and co-operation with them in our blessed enterprise. The manner in which several of their kind and faithful fraternal appeals were formerly disposed of by those to whom they were conventionally addressed, has painfully convinced us and them that a change is imperiously demanded in the medium of communication. Such a change the AMERICAN BAPTIST ANTI-SLAVERY SOCIETY will accomplish.

V. *Many slave holders and slaves expect such an Organization.*

However much the former may have been influenced by the arguments addressed to them on this great question, it is morally certain that they are susceptible of being and expect to be appealed to, in the spirit and language of the gospel, by the sanctified instrumentalities of the church. They will listen to arguments, and respond to appeals, from members of their own communion, when they may so often turn a deaf ear, and oppose a

callous heart, to the means of promiscuous societies, however excellent those societies may be in themselves.

If we love the erring master, then, let us show our love in the way in which it is most needed, and in which it will be the most available. If we love the suffering slave, let us prove our love by church fellowship with him in his wrongs. Let us hasten to do our part, under God, in removing the evil that is destroying both master and slave like the plagues of Egypt. Let us hasten to be the instruments in averting the terrible judgments of God, that threaten to overwhelm the whole Southern Church.

In conclusion, we repeat the Call:

BAPTIST ABOLITIONISTS OF THE UNITED STATES!

Brethren and Friends in the cause of the Slave!

You are called to come up to the First Baptist National Anti-Slavery Convention. Come up, then, "to the help of the Lord, to the help of the Lord, against the mighty." Great is the work before us. Great must be our toils. Great must be our sufferings. But greater than all shall be our rewards.

You are called to be up and doing; for "the time is short." Death will soon place us all, with the master and slave, on one common level. The judgment, where we and they must all appear, will soon set. Whatsoever, then, our hands find to do in this momentous concern, let us do it with our might.

You are called to assemble, as under the guidance of that Heavenly wisdom which dwells with prudence, to form, by your collected piety and knowledge, such a Society as God will condescend to own in this labor of love—a Society which shall combine the wisdom of the wise, the strength of the strong, the riches of the rich, and the supplications of all.

You are called to afford another undeniable evidence that you do "Remember them that are in bonds as bound with them;" and that these oppressed millions shall have their just proportion of your means, your time, your talents and your prayers.

You are called to come with the same mind in you "which was also in Christ Jesus;" "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" "For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

On behalf of the Committee to issue the Call.

DUNCAN DUNBAR, Chairman.
CHARLES W. DENISON, Sec.

Religious Intelligence.

BURMAH.

LETTER FROM MR. KINCAID.—In a communication from Mr. Kincaid, dated Maulmain, July 3, 1839, he gives the following account of the then present state of the missions in Burmah: *Bap. Miss. Mag.*

I am still preaching to the native church in this place, twice on the Sabbath and four times during the week. Br. Stevens preaches Tuesday and Friday evenings. I have recently baptized five converts, and there are five or six others who are expected soon to receive this ordinance. Not long since the head native officer invited me to preach at his house, which was well filled with earnest listeners. The truth is evidently gaining ground here; the violence of opposition has diminished, and the number of inquirers is greater than was ever known here before. Br. Stevens has commenced his school, and has the superintendence of all the assistants at this station.

About six weeks since, information was received from Ava, that the king had ordered 70 or 80,000 men to march for Rangoon, Bassein, and Toung-Oo, under the command of three of his sons. Now the order is countermanded. I have just received letters from Mung Na Gau and Mung Oo Dzung, of the church at Ava. They give intelligence of the death of Mung Mung, one of the brethren of the church, and state that they have been threatened by the authorities, but hitherto they have been providentially preserved. I long to be there. My whole heart is there. If I had consulted my own judgment exclusively, I should have been there some months ago. Perhaps, however, it would not have been a wise course. My health is altogether better than it was a year since, and I hope I shall yet recover my original vigor. Mrs. Kincaid is far from being well. Br. Judson is still unable to preach. Br. and sister Simons have just buried two of their children, and another is dangerously ill. On the 21st of June, we heard from sister Brayton. She was then given up by two physicians, and was expected to live but a short time. Br. Wade has recently been suffering from his old complaint, which we much fear will ultimately cut him down or drive him from the country. We have intelligence that Br. and Mr. Howard reached Pinang in safety, and that they were anticipating much benefit from the voyage.

Accounts of a later date speak more favorably of the state of Mrs. Brayton's health.

We perceive by a communication in the Baptist Advocate, says the Christian Secretary, that Brother C. F. Frey, (so well known for his labors among and in behalf of his former brethren, the Jews,) has received and accepted a call to the pastoral care of the Baptist church in Williamsburg, Long Island, and has entered upon the duties of the office.—*Ch. Watchman.*

Rev. Horace Seaver has been appointed agent of the American and Foreign

Bible Society for New England, and has commenced his labors.—*Ch. Watchman.*

The bridges across the Connecticut river at Sunderland and Northampton, were carried away on Monday last, by the breaking up of the ice and the sudden rise of the river.—*Ch. Watchman.*

EXACTLY RIGHT. The session of the Presbyterian Church in Chester, N. H., on the 14th inst., passed four resolutions on slavery, which we copy as a good example of church action. It is just the ground, which the Presbyterian General Assembly ought to take, and every delegate of that body who does not come up to it, falls short of his duty to the oppressed.—*Mass. Abolitionist.*

Resolved, That for man to claim property in man, upon which is founded the system of American slavery, is at all times and under all possible circumstances, a gross usurpation of power, a heinous sin against God, and should be immediately repented of and forsaken.

Resolved, That we will not invite any professed minister of the gospel to officiate as such in God's house, nor any professed Christian to commune with us at the Lord's table, whom we know to be guilty of this sin; but will rather admonish all such of their sin, and exhort them to immediate repentance.

Resolved, That we consider all who apologize for slaveholding, or in any way palliate its sinfulness, and thereby soothe the conscience of the slaveholder, and do not, as far as in them lies, warn the oppressor of his guilt and danger, to be guilty in the sight of God.

Resolved, That we believe it to be agreeable to the spirit of the gospel, voluntarily to associate so as unitedly to act against any moral evil, and that we believe that the American Anti-Slavery Society is an association whose object is the entire abolition of slavery, and that we cordially approve of its measures.

VERMONT TELEGRAPH.

BRANDON, WEDNESDAY, MARCH 4, 1840.

NON-RESISTANCE.

From the Vermont Chronicle.

In last week's article, it will be remembered, that I passed over in silence the general instructions of the Old Testament, after the time of Abraham, because it is often objected to testimony drawn from this part of the Bible, "That was only for the Israelites." Two passages have occurred to me since preparing that article, which I cannot forbear quoting, both because they are very apposite to the point under consideration, and are not, I conceive, by any possible construction, liable to the objection above mentioned. *Pro. 8, 15, 16. "By me kings reign and princes decree justice. By me princes rule, even all the judges of the earth."* This cannot be confined to the kings and princes and judges of Israel, and observe in this passage Jesus Christ, the angel-Jehovah of the Old Testament here called wisdom, asserts that all the magistrates of the earth rule "by him."

Now whether we understand "by me" in this passage to mean in subordination to him, or according to his will, or as Scott suggests we give to the passage a prophetic meaning, "By me kings shall reign, &c." referring to the time when governments shall become Christian, whatever construction we give it, will, I humbly conceive, be alike fatal to Non-Resistance. There were, then, or there should be, some governments which Christ, the word and wisdom of God, approved. But the fundamental principle of non-resistance is, that all human government is usurpation and wickedness, because unsanctioned by God, and contrary to his will. Hence taxes must be extortion; and legal restraints, oppression; and punishment by fine, imprisonment, and death, must be robbery and atrocious violence and murder. But all human governments have claimed such powers, and exercised them. Therefore all rulers and civil magistrates are, and ever have been, deliberate, habitual oppressors, robbers and murderers. Let us then correct the text according to this new system, by inserting the right names for these persons. Divine Wisdom, recounting the blessings which men experience through him, mentions this among the rest: "By me oppressors crush—robbers despoil—and murderers butcher mankind." True, this does not very well harmonize with what follows. "My fruit is better than gold, yea than fine gold. I lead in the way of righteousness, in the midst of the paths of judgment." But doubtless the above must be the true meaning, for the system requires it; and the system has been adopted by a Convention.

Again, *Dan. 2, 21: "He (God) removeth kings and setteth up kings."* Now if governments are all systems of usurpation, abhorrent to God, and rulers are oppressors and robbers and murderers extra-judicially, there is sufficient cause why he should remove kings. But that theory does not explain why he should set up kings. On the contrary, I suspect that most readers would naturally infer that God approves of human government, from his "setting up kings." That language would to most minds indicate something akin to instituting governments.

We turn now to the instructions of the Apostles. *Rom. 13, 1-7:*

1. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.
2. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.
3. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? to that which is good, and thou shalt have praise of the same:
4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
5. Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake.
6. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing.
7. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

I have never yet been so fortunate as to hear or see any attempt to explain these verses in accordance with the new theology. Individuals have read the passage "The powers that be are ordained of God," and assuming that all the ordinary exactions of governments are authorized and

wicked, have held up their hands in holy horror, "What, God ordain or sanction such abominable institutions?" And then with overwhelming argument, to convince all, they have named Nero, and Caligula, or alluded to some unjust laws, and cruelties perpetrated under legal sanctions. But this is neither argument nor Biblical criticism. It is altogether an unchristian and unreasonable mode of settling any question. It is unreasonable from the perversion of any institution to argue against that institution. Bolingbroke thought in this way to have abolished Christianity. But Christianity still lives, nor shows a wound, nor scar. If that mode of reasoning be admitted, I can prove the Sabbath to be a curse—marriage to be the chief cause of licentiousness—and family government to be the fountain-head of all imaginable evils.—Such a course, too, is unchristian. It is not learning truth from the Bible. But from some doubtful abstract principle drawing very questionable conclusions, and then adapting the Bible to these conclusions, or else passing it over in silence. As Christians, our inquiry should be "What did Paul say?" The language, surely, is not so obscure as to be unintelligible. "There is no power but of God. The powers that be are ordained of God; whosoever, therefore, resisteth the power, resisteth the ordinance of God." The word "power" means civil magistrate or ruler—one exercising power or authority, as any one will see from the connection here, and from the use of the same word in other places. *Luke 12, 11*, shows how the word is used. And that it is thus used here is manifest, because in the third verse power is interchanged with ruler, and the two words are used as synonymous. To "ordain" may mean to command positively, or merely to regulate and establish so as to render certain. In this last sense God ordains whatever comes to pass. He ordained the betrayal of Christ, but did not approve the wicked act of Judas. But we are assured here that he approvingly ordains civil government because the fact of his having ordained it is given as the reason why we should be subject to it.—Yea, more, the ruler is expressly and repeatedly called the minister of God, appointed, too, for the good of men. In perfect harmony with the above is the language of Paul to Titus, 3, 1, where to be subject to magistrates and powers not merely by non-resistance, but by active obedience, is classed among the good works which Titus was to enjoin. Peter speaks a similar language in his 1st Ep. 2: 13-17. I will not now dwell upon this passage, because it will claim some consideration at a subsequent period, and the passages already adduced are sufficient for my purpose. They are explicit on the point in question; and their force is not weakened by any counter testimony. Tyranny, oppression, and violence, are condemned, just as malpractices in the church or the family are condemned. But I recollect not a passage in the Bible in which civil government is reprobated as unauthorized and abhorrent to God—not one in which Christians are forbidden to be good citizens—not one in which they are prohibited to take part in the administration of governments. The Bible is too plain to be mistaken. "He that runneth may read, and the wayfaring man, though simple, if he be not wilful and perverse, need not err therein."

H. C.

REMARKS.

Let us carry out the doctrine advanced by the construction he puts upon the passages cited from Proverbs and Daniel. The doctrine is one and the same with that advanced by friend Mitchell of Rutland—viz: that all human governments, however corrupt, are the ordinances of God. I know he has avoided stating it in these terms. Nevertheless the doctrine is this—otherwise the language of his argument drawn from the passages cited is without meaning, and the argument falls out of existence. He says, "This cannot be confined to the kings and princes and judges of Israel, and observe in this passage Jesus Christ, the angel-Jehovah of the Old Testament here called wisdom, asserts that all the magistrates of the earth rule by him." According to this doctrine, Pharaoh, Nero, Caligula, Domitian, Alexander, Napoleon, and every other wholesale murderer who has flooded the earth with human gore, has been an approved servant of God! Now, his opposition to Non-Resistance being out of his mind, I have no hesitation in saying that friend Curtis himself would agree with me in denouncing these monsters of wickedness in language as strong at least as I have applied to them—he would agree that to call them wholesale murderers is entirely within the bounds of moderation. And yet his doctrine makes these acknowledged servants of Satan to be the appointed and approved servants of God at the same time! Strange—what horrible inconsistencies, what monstrous absurdities, what pernicious heresies men will fall into in their devotion to popular doctrines and pride of opinion.—But so it is. It is not two centuries yet since *Matthew Hale*—than by whom, Davenport says, "the seat of judgment was never more purely filled," and whose knowledge, he says, "was not confined to the law, but extended to divinity, mathematics and history"—frequently tried and condemned to death those who were accused of witchcraft; and his cotemporary, the learned and pious *Baxter*, pronounced the disbeliever in this heathenish infatuation to be an "obdurate Sadducee." And in our own day men of all ranks, stations and professions have labored under the groveling delusion that men in health are benefited by the use of alcoholic poison.—But all this is not so wonderful nor so strange as that professing ministers of the gospel, in the nineteenth century, should commit such an outrage upon common sense and Christianity as to make the acknowledged sons of Belial to be at the same time the appointed and approved servants of God. Nobody denies that all of God's creatures, however wicked any of them may have

made themselves, are under the control of his superintending providence—that the wickedest of them are suffered to do as they do—or that he can overrule their most diabolical acts, and educe whatever good from them he pleases. The Psalmist informs us that he, [the Lord] makes the wicked his sword; and the whole scripture history recognizes his overruling hand in controlling the acts of wicked men to make them subservient to his own great ends;—but the scriptures nowhere teach that he has approvingly ordained institutions and appointed their officers, whose most legitimate acts are the most flagrant violations of his holy law.

But on reading a little further, I find him faltering—falling off somewhat from his high ground, that all the magistrates of the earth are appointed and approved servants of God. He says,—"There were, then, or there should be, some governments which Christ, the word and wisdom of God, approved." Indeed! "some governments there were or should be, which Christ approved!" The next thing will be for him to let us know which. This I apprehend he will not undertake to do. If he will, he takes upon himself a Herculean task which friend Mitchell was wise enough to eschew. Now what is this talk about "some" being approved, but a tacit admission that others are not approved? And this soon after interpreting the passage of scripture so as to make it embrace all the magistrates of the earth! What confusion is here! If he will undertake to draw the line between those governments which are the ordinances of God, and those which are not, on which side will he place the Roman government, the Saviour's tax, according to his former showing, went to support in all its acts? And where would he place the government of the United States, with its enslavement of the Africans and its extermination of the Indians? When he has disposed of these two cases, others shall be submitted to his discrimination!

Whatever he may have meant by throwing in the word "some," he takes the broad ground again in the next paragraph. He neither qualifies nor modifies, while speaking of "kings." It is kings, not some kings.

Now if to the reader there appears to be vagueness and ambiguity in friend Curtis' expression of sentiments—that from all he has said both ways it is difficult to know what he does hold to, I cannot help it. The reader has it as plainly as I do.—Error is said to be "fated to run crooked."

His putting words into the mouths of Non-Resistants, and forcing them to speak things that will sound most odiously in the ears of those whom he would fill with prejudice, against them is highly disingenuous. It would seem, from his frequent resort to this means, that to borrow two or three of his own words—his "system requires it." But he has no right to comply with such requirements. I must be allowed, at least, to protest against the one, who habitually deals out such treatment as this to others, being the proper person to read homilies on sophistry and rant to persons thus treated.

Let some should not be satisfied with my objecting to the views advanced of the passages from Proverbs and Daniel, unless I express my own views, I will say, in a word, I consider that the passages recognize human governments and kings as existing in the hand of God, subject to his control—but not as being his approved ordinances and servants.

I now come to his quotation from the 13th of Romans. It ought to be known, and constantly borne in mind, while reading the epistles, that they were not divided into chapters and verses by the writers of them—but that the division has been made by others since. These divisions are in many instances very injurious. They frequently break paragraphs and sentences—thus interrupting subjects and trains of thought, to those who are not on their guard. The division between the 12th and 13th chapters of Romans is manifestly of this character. It breaks the subject, cuts the paragraph in two, and interrupts, if it does not destroy, the train of thought. Let us now begin the quotation where the subject begins, and go through with the paragraph, regardless of the divisions made by intrusive hands:

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will re-

Allusion to the atrocious misdeeds of the United States' government towards these devoted victims of their lust, turns my mind back to a point in friend Curtis' argument which did not receive full justice as I passed along. I thought then, and think now, that his position was entirely overthrown; but it may not be amiss to turn back and observe what a man will do when hard pressed.—It will be remembered that while he was struggling to make out that the Saviour, in paying his tax to the government, supported and approved it, he said,—"Nor will it do to say that we approve some of the objects for which the money is to be expended.—The money we pay goes to support the government in ALL ITS ACTS." Now let us carry out his doctrine, as applied to his own tax-paying to the government of the United States. According to his argument in the case of the Saviour, his own tax paid the government of the United States is proof of his support and approval of the government in its "acts" protecting slavery, exterminating the Cherokees, and hunting down the Seminoles with human tigers and West India blood-hounds!

pay, with the Lord. Therefore if thou enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.—Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to them as they do: tribute to whom tribute is due; custom to whom custom; fear to whom fear: honor to whom honor."

Now it will be manifest, from comparing the foregoing quotation with that made by friend Curtis, that he commences in the midst of the subject, leaving out a very important part. Indeed leaving out a part that entirely alters the aspect of the thing.

Friend Curtis says,—"I have never yet been so fortunate as to hear or see any attempt to explain these verses in accordance with the new theology."—By new theology, doubtless, meaning the doctrines advocated by Non-Resistants. Without stopping to notice his attempt, by the use of this phrase, to stigmatize those whom he deems to be very "unchristian" and "unreasonable"—only abjuring altogether the imputation, and claiming that the "theology" of Non-Resistance is as old as Christ's Sermon on the Mount, and Paul's Epistle to the Romans, I will gratify him with my own views of the scriptures quoted.

The Apostle has been giving diverse exhortations to holiness of conduct—among other things, love, prayer, benevolence, hospitality, condescension. In the entire paragraph which my quotation embraces, he is manifestly teaching the duty of being peaceable—not recompensing evil for evil—leaving vengeance to the Lord—submitting to the requirements and exactions of governments,—i. e., not resisting them, but, in imitation of the Prince of Peace, living peaceably with all men, as much as in us lieth.—I view the teaching of the Apostle here to be one and parallel with that of the Great Teacher himself, in his Sermon on the Mount, wherein he says:

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." *Matthew, v, 38-41.*

My own view is, that one doctrine here taught, by the great Teacher himself, and by his subordinate, the Apostle, and that that doctrine is peace—non-resistance. The language is,—"resist not evil"—"recompense to no man evil for evil"—"be subject unto the higher powers"—"they that resist shall receive to themselves damnation." This language is addressed to the followers of the Prince of Peace; and by it they are plainly required to refrain from violence. All human governments are based on violence. Most of them take life for life. All of them exercise violence at their own discretion. How then can the followers of Christ participate in their doings? All of them hold the war-making power, and open the flood-gates of carnage and death at their own pleasure. How then can the disciples of Jesus be joined to them, and sit in such diabolical work?

Allow me now to call special attention of the readers to the different constructions put by friend Curtis upon the word "ordain." I thank him for the distinction. Such a distinction surely exists.—Let it be kept in mind. I shall have occasion to make use of it. It is on this very point that we have been divided all the way. I have never denied its application, in the latter sense, to the relations existing between God and human governments. My denials touch it only in the former sense; and it is this use of it that he has contended for in the course of the beginning. It will be remembered that the words, "approve," "approved," "approvingly," &c., have been the way-marks between us at every step. I say then, keep the distinction distinctly in mind.

He says,—"But we are assured that he approvingly ordains civil government because the fact of his having ordained it is given as the reason why we should be subject to it. Yea, more, the ruler is expressly and repeatedly called the minister of God, appointed, too, for the good of men." Is this reasoning sound? Has it the least foundation in truth? Does the fact that God requires his people to be subject to any human power whatever, prove that he has approvingly ordained that power? Or even that those they are required to be subject to are called the ministers of God—this any proof? Let us see. The Lord required his people to be subject to Nebuchadnezzar, whom he calls his ser-